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spirited, if it were Channing or Luther that did it.

Be it remembered of Milton, who drank deeply of these fountains, that, in an age and assembly of fierce fanatics, he drew as freely from these resources and with just acknowledgement, as from those known and honored by his party:—

"His soul was like a star and dwelt apart".

In a leading article in *The Atlantic Monthly* for February, 1911, entitled *A Letter to the Rising Generation*, Cornelia A. Comer writes as follows:

From the dawn of time, one generation has cried reproof and warning to the next, unheeded. "I wonder that you would still be talking. Nobody marks you", say the young. "Did you never hear of Cassandra?" the middle-aged retort.

Many of you young people of today have not heard of Cassandra, for a little Latin is no longer considered essential to your education. This, assuredly, is not your fault. You are innocent victims of a good many haphazard educational experiments. New ideas in pedagogy have run amuck for the last twenty-five years. They were introduced with much flourish of drums; they looked well on paper; they were forthwith put into practice on the helpless young. It has taken nearly a generation to illustrate their results in flesh and blood. Have they justified themselves in you?

The rising generation cannot spell because it learned to read by the word method; it is hampered in the use of dictionaries because it never learned the alphabet; its English is slipshod and commonplace, because it does not know the sources and resources of its own language. Power over words cannot be had without some knowledge of the Classics or much knowledge of the English Bible—but both are now quite out of fashion.

As an instance of the working out of some of the newer educational methods, I recall serving upon a committee to award prizes for the best essay in a competition where the competitors were seniors in an accredited college. In despair at the material submitted, the committee was finally compelled to select as 'best' the essay having the fewest grammatical errors, the smallest number of misspelled words. The one theme which showed traces of thought was positively illiterate in expression.

These deficiencies in you irritate your seniors, but the blame is theirs. Some day you will be upbraiding your instructors for withholding the simple essentials of education, and you will be training your own children differently. It is not by preference that your vocabulary lacks breadth and your speech distinction.

In the course of a discussion at once cogent and temperate, severe and sympathetic, the author goes on to say:

Just so long as any system of education or any philosophy produces folks that *are* folks, wisdom is justified of her children. That system has earned the right to stand. This point is not debatable. Even the new prophets concede it. For the end of all education, the business of all living, is to make men and women. All else is vain toil. The old conditions produced them; the new do not.

This arraignment of present conditions is softened toward the end of the article by a decidedly optimistic and tonic attitude toward the whole mat-

ter, and the paper is well worth reading not only for its incidental bearing on the subject of the classics but for other reasons as well.

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Professor Andrew F. West, of Princeton University, once well stated "the position of those who advocate the Greek and Latin Classics as an essential part of the best type of liberal education on the literary side", as follows:

(1) We do not hold that everybody should study Greek and Latin, or that anybody should study it who does not seek the best type of liberal education.

(2) We do not advocate the study of the Classics to the exclusion of the modern languages. It is perfectly practicable for our schools to give a boy Latin, Greek and one modern language, or Latin and two modern languages. And it is a fact which cannot be blinked that even if there were not time to teach in the schools to any given pupil Latin, Greek and a modern language, nevertheless the boy who has mastered his Latin and Greek is enabled thereby to master the modern languages much more easily than he could master them without the classical training.

(3) We do believe that the study of the Classics is of supreme value to the literary mastery of English. It is the best practical reliance we have for this purpose.

(4) We do not oppose, and never have opposed full recognition of the claims of science as a necessary part of liberal education. We believe Mathematics and Physics (or Chemistry) are indispensable to education in science because they are radical to all sciences. In the same way we believe in teaching Greek and Latin because they are radical to modern literature.

(5) We do not rest our argument for the Classics on any other reason than their high value for modern intellectual life. They furnish standards of judgment and good taste and train men in moderation of thought and expression—things of the first value in a democratic society which must rest on intelligence, if it is to last.

(6) We do advocate the abandonment of all pedantic and lifeless methods of teaching. There is nothing 'dead' about the Classical languages and literatures in the hands of a live teacher. It is to this point all our energy should be directed—namely, to see that all who teach the Classics are themselves living examples of what they teach. For if our teachers are themselves fully alive and wide awake, they will be sure to waken their students to perceive the abiding truth, wisdom and beauty of the two foundation literatures of our whole western civilization.